LEVEL ONE

the Alliance Weekly

ALLIANCE WITNESS

JULY 3, 1957

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C. WILLIAMS

MONTICELLO, HOME OF THOMAS JEFFERSON (see page 15)

In this issue

The Danger of Indolence in Prayer

By Austin Phelps

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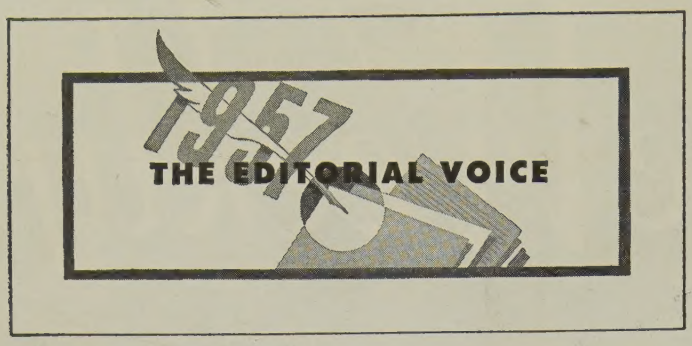

ARE WE LOSING OUR "OH!"?

We who speak the English language have in that language a most remarkable instrument for the communication of ideas.

Emerson said of Shakespeare that he more than any other man had the ability to say anything he wanted to say; any idea his mind could entertain, his mouth could utter. What Emerson did not remember to say (if my memory serves me) was that Shakespeare's genius was indebted greatly to the fluidity and fullness of the English tongue. Without such a free and abundant vocabulary as English affords even the mighty Bard of Avon could not have risen so high nor soared so far. However great his mind, he required a language capable of receiving and expressing what his mind conceived. And that he had in his beloved English.

Webster's Unabridged Dictionary lists 550,000 words. And it is a solemn and beautiful thought that in our worship of God there sometimes rush up from the depths of our souls feelings that all this wealth of words is not sufficient to express. To be articulate at certain times we are compelled to fall back upon "Oh!" or "O!"—a primitive exclamatory sound that is hardly a word at all and that scarcely admits of a definition.

Vocabularies are formed by many minds over long periods and are capable of expressing whatever the mind is capable of entertaining. But when the heart, on its knees, moves into the awesome Presence and hears with fear and wonder things not lawful to utter, then the mind falls flat, and words, previously its faithful servants, become weak and totally incapable of telling what the heart hears and sees. In that awful moment the worshiper can only cry "Oh!" And that simple exclamation becomes more eloquent than learned speech and, I have no doubt, is dearer to God than any oratory.

It is not by accident that the idiom of the Christian religion abounds with exclamations. Christianity contemplates things transcendent and seeks to engage the infinite and the absolute. It approaches the Holy of Holies and looks with astonished wonder upon the face of God; then language, no matter how full nor how facile, is simply not adequate. "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out" (Rom. 11:33). The exclamation "O" could not be omitted from that rhapsody. It is the fountain out of which everything else flows.

Many of our Christian hymns reveal this same exclamatory quality, chiefly because they embody an intensity of feeling that rises above rational meanings and definitions into the realm of the numinous. The Moravian Hymnal, for instance, lists about three hundred verse lines that begin with "O." While it would not be wise to press this too far (since literary custom may dictate the use of emotional language where no particular emotion is present) still the fact that there is such a large number of exclamations among the hymns surely does have real meaning for us.

In the inspired Scriptures, where no imperfection is to be found, the exclamatory vocable occurs constantly. Prophets and psalmists continually find themselves on the brink of the infinite gazing into an abysm of divinity that quite overwhelms them and squeezes from their hearts such bursts of feeling as mere words cannot express. It is then that "Oh!" and "Ah!" come spontaneously to their lips, as when Jeremiah, upon hearing the voice of the Lord, responds, "Ah, Lord God! behold, I cannot speak: for I am a child"; or when Ezekiel standing in the valley of bones cries out, "O Lord God, thou knowest."

In theology there is no "Oh!" and this is a significant if not an ominous thing. Theology seeks to reduce what may be known of God to intellectual terms, and as long as the intellect can comprehend it can find words to express itself. When God Himself appears before the mind, awesome, vast and incomprehensible, then the mind sinks into silence and the heart cries out "O Lord God!" There is the difference between theological knowledge and spiritual experience, the difference between knowing God by hearsay and knowing Him by acquaintance. And the difference is not verbal merely; it is real and serious and vital.

We Christians should watch lest we lose the "Oh!" from our hearts. There is real danger these days that we shall fall victim to the prophets of poise and the purveyors of tranquillity, and our Christianity be reduced to a mere evangelical humanism that is never disturbed about anything nor overcome by any "trances of thought and mountings of the mind." When we become too glib in prayer we are most surely talking to ourselves. When the calm listing of requests and the courteous giving of proper thanks take the place of the burdened prayer that finds utterance difficult we should beware the next step, for our direction is surely down whether we know it or not.

Churches and missionary societies should keep always before them the knowledge that progress can be made only by the "Ohs" and "Ahs" of Spirit-filled hearts. These are the pain cries of the fruitful mother about to give birth. For them there is no substitute; not plans nor programs nor techniques can avail without them. They indicate the presence of the Holy Spirit making intercessions with groanings that cannot be uttered. And this is God's only method in the local church or on the mission field.

Indolence in Prayer*

By AUSTIN PHELPS

"Ye said also, Behold, what a weariness is it!"—MALACHI 1:13.

WE offer many dead prayers through mental indolence. This fact is often forgotten, that prayer is one of the most spiritual of the duties of religion, spiritual as distinct from corporeal. It is the communion of a spiritual soul with a spiritual God. God calls Himself the former, only, of our bodies, but the Father of our spirits. So prayer, to be a filial intercourse with Him, must be abstract from sensation. Do we not naturally seek darkness in our devotions? Why is it that to pray with open eyes seems either heartless or ghastly? So, too, do we seek stillness and solitude. Only a Pharisee can pray at the corner of a street. A truly devout spirit learns to sing from its own experience

"Blest is the tranquil hour of morn,
And blest that hour of solemn eve,
When, on the wings of prayer upborne,
The world I leave."

Physical enjoyment is as much a drag upon the spirit of worship as physical pain. We want nothing to remind us of our corporeal being in these hours of communion with Him who seeth in secret. We worship One who is a Spirit. A soul caught up to the third heaven in devout ecstasy cannot tell whether it be in the body or out of the body.

These well-known phenomena of prayer suggest its purely mental character. They involve, also, the need of mental exertion. "We may pray with the intellect without praying with the heart; but we cannot pray with the heart without praying with the intellect."

True, there is, as we shall have occasion to observe, a state of devotional culture which may render prayer habitually spontaneous, so that the mind shall be unconscious of toil in it but shall spring to it rather as to its native and wonted atmosphere of joy. This is the reward of practiced effort in all things. But who can number the struggles with a wayward spirit which must create that high deportment in devotion?

There may be hours when the mind is alert from other causes; when the fountains of the soul are unsealed by a great sorrow or a great deliverance; when before we called, God has heard us and the Spirit now helps our infirmities so that thought is nimble, sensibility is fluent and the mouth speaketh out of the abundance of the heart. Yet such unforeseen and gratuitous aids of mental elasticity are not the law of devotional life. In this, as in other things, no great blessing is given thoughtlessly and none can be received thus. The law of blessing allies it in some sort with struggles of our own.

God's condescension is nowhere more conspicuous than in His hearing of prayer. No ponderous intellectual machinery is needful to its dignity; no loftiness of reasoning, no magnificence of imagery, no polish of diction; no learning, no art, no genius. In its very conception, prayer implies a descent of the divine Mind to the homes of men, and with no design to lift men up out of the sphere of their lowliness intellectually. Bruised reeds, smoking flax, broken hearts, dumb sufferers, the slow of speech, timid believers, tempted spirits—weakness in all its varieties finds a refuge in that thought of God which nothing else reveals so affectingly as the gift of prayer, that He is a very present help in every time of trouble. He whom the heaven of heavens cannot contain "has come down and placed Himself in the centre of the little circle of human ideas and affections,"

*From "The Still Hour, or Communion with God," 1859.

as if for the purpose of making our "religion always the homestead of common feelings."

It has been debated by philosophers whether prayer be not of the nature of poetry. Yet poetry has seldom attempted to describe prayer; and, when it has done so, what is the phraseology in which it has spoken to our hearts most convincingly? Is it that of magnificent and transcendental speech? No, it portrays prayer to us as only

"The motion of a hidden fire
That trembles in the breast," . . .

as the mere "burden of a sigh," the "falling of a tear," "the upward glancing of an eye," the "simplest form of speech" on "infant lips."

All this is true and no idea of the intellectuality of prayer should be entertained which conflicts with this. But we degrade the dignity of God's condescension if we abuse His indulgence of our weakness to an encouragement of our indolence. Must we not wince under the rebuke of the preacher at Golden Grove: "Can we expect that our sins can be washed by a lazy prayer? We should not dare to throw away our prayers so, like fools."

Coleridge, in his later manhood, expressed his sorrow at having written so shallow a sentiment on the subject of prayer, as that contained in one of his youthful poems, in which, speaking of God, he had said—

"Of whose all-seeing eye
Aught to demand were impotence of mind."

This sentiment he so severely condemned that he said he thought the act of praying to be, in its most perfect form, the very highest energy of which the human heart was capable. The large majority of worldly men and of learned men he pronounced incapable of executing his ideal of prayer.

Many scriptural representations of the idea of devotion come up fully to this mark. The prayer of a righteous man that availeth much, which our English Bible so infelicitously describes as "effectual, fervent," is in the original an "energetic" prayer, a "working" prayer. Some conception of the inspired thought in the epithet may be derived from the fact that the same word is elsewhere used to intensify the description of the power of the Holy Spirit in a renewed heart. Thus: "According to the power that worketh in us," the power that energizes us in a holy life—such is the inspired idea of a good man's prayer.

What else is the force of the frequent conjunction of "watching" and "praying," in the scriptural style of exhortation of the duties of the closet? Thus: "Watch and pray," "watch unto prayer," "praying always and watching," "continue in prayer, and watch"; there is no mental lassitude, no self-indulgence here. It was a lament of the prophet over the degeneracy of God's people: "None stirreth himself to take hold of thee." Paul exhorts the Romans to "strive together with me in your prayers," and commends an ancient preacher to the confidence of the Colossians, as one who was "labouring fervently . . . in prayers." There is no droning or drawling effort here.

Indeed, what need have we of more significant teaching on this point than our own experience? Setting aside as exceptional emergencies in which God condescends to our incapacity of great mental exertion, do we not habitually feel the need of such exertion in our devotions? Is not even a painful effort of intellect often needful to recall our minds from secular engagements and to give us vivid thoughts of God and of eternity? I do not assume that this ought to be so or need be; I speak of what is in the ordinary life of Christians.

Prayer can have no intelligent fervor unless the objects of our faith are represented with some degree of vividness in our conceptions of them. But this is a process of intellect. As we must have a clear thought before we can have intelligent feeling, so must we have vivid thought before we can have profound feeling. But this, I repeat, is a process of intellect.

Yet do we not often come to the hour and place of prayer burdened by an exhausted body; with intellect stupefied by the absorption of its forces in the plans, the toils, the perplexities, the disappointments, the irritations of the day? How wearily do we often drag this great earthen world behind us into the presence of God! Is not our first petition often an ejaculation for the ornament of a meek and quiet spirit? But in such a state of body and of mind to acquire impressive conceptions of God and of eternity is an intellectual change. I do not affirm that a state of intellect is all that is involved here, but intellectual change is indispensable and it requires exertion.

On this topic, what can the man do that cometh after the King? Let us hear Jeremy Taylor once more. His description of a good man's prayer, though well known, one can never outgrow.

"Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of our recollection, the seat of our meditation, the rest of our cares and the calm of our tempest. Prayer is the issue of a quiet mind, of untroubled thoughts; it is the daughter of charity and the sister of meekness. He that prays to God with . . . a troubled and discomposed spirit is like him that retires into a battle to meditate, and sets up his closet in the outquarters of an army, and chooses a frontier garrison to be wise in.

"For so have I seen a lark rising

(Continued on page 15)

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That the World Might Know The Glory of God

By ARNOLD COOK

IN the seventeenth century infidelity and atheism were spreading like cancerous growths attempting to destroy faith by their devilish philosophy. Today Satan has chosen a different method of bringing the armies of God to a halt. He is subtly introducing an erroneous conception of God. To the greater number of people in Christian lands God has become but an illusive quality of love which dwells apart from His creatures and no longer demands holiness for heaven.

As Christians in the twentieth century, we ought to face that heart-searching question asked by David. Standing before the trembling armies of Israel, he shouted, "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" This sin-sick world also needs some Elijahs who will not only pray "Let it be known this day that thou art God," but who also can inspire a thundering response from the people: "The Lord, he is the God; the Lord, he is the God"!

Members of the faculty, if any of us should fail to vindicate God's glory through our witness in this prodigal world, it will be no fault of yours. You have faithfully fulfilled your divine calling as teachers. Your consistent godly lives have made your words of admonition meaningful. We appreciate your every effort on our behalf.

While we have been students here we have all heard that plaintive cry in the halls, "I don't see any need for studying this subject!" Let us notice how David equipped himself to meet Goliath. It is significant that he chose five smooth stones from the brook but used only one. Perhaps that seemingly unnecessary subject will one day be the instrument in God's hands by which you may conquer a giant who is blocking your pathway to fulfilling God's perfect will for your life. We should leave no stone unturned in our preparation for service.

We must shamefully admit that there are more heathen in the world today than in the year 1793 when William Carey sailed to India. Realizing the appalling truth of this fact we are prone to adopt the pessimistic attitude of Caleb's companion spies who reported, "We are as grasshoppers in their sight; they are stronger than we."

In contrast to this defeatist attitude, the victorious Son of God, the Captain of our salvation, would burn into our souls the motto of David. Standing before the Philistine's champion, he explained his presence in these words: "I will smite thee . . . that all the earth may know that there is a God in Israel." The shepherd boy stood in the valley of Elah that day for one purpose, to vindicate the glory of his God. We too have but one excuse for daily breath and Christian service—to magnify our Maker.

As we enter our life's ministry in a needy world, we would do well to start by defining God's ultimate goal. Time has not altered the principles of our jealous God. The core of David's motto as he faced Goliath is still the Christian's goal and motto. Whether we find ourselves on an isolated mission station or in a busy city church our motto should be "that all the earth may know that there is a God" whom we love and serve.

Amid the discouraging situations in our first pastorate or during our initial term of adjustment on the foreign field, let us be armed for Satan's deceptive attacks. He will endeavor to hiss a revised version of David's motto into our ears. He may say something like this, "Your job is simply to let Israel know that there is a God in all the earth." Satan is not an original thinker but merely a perverter of truth. He may only reverse a prepositional phrase but he would slyly demolish our only motive for serving God, rendering it so broad and inclusive that even the false cults and demons could adhere to it. The demons believe that there is a God in the earth and tremble, but they are still the enemies of the cross.

The youthful voice of David rang clear and true across the valley. "I face you today, Goliath, with but a common sling and stone, not that Israel may know that there is a God in all the earth; they acknowledge that now; but that all the earth may know that there is a God in Israel today!" Let us not degenerate into mere religious scientists promoting theism; remember we are called of God to prove to all the earth that there is a God whom we love and serve.

The world's cry for popularity and the cravings of self-glory will seek to institute another devastating change in David's God-inspired motto. On the mountain peaks of victory these seductive members of Satan's trinity will voice their de-

Adapted from the valedictory address delivered by Mr. Cook at the graduation exercises for Canadian Bible College, this message stresses the all important objective not only for Bible school graduates, but for all Christians.

ceptive appeals in these words: "Christian, your task is that all the world may know that there is a particular Canadian Bible College graduate in New York City—in New Guinea." Adherence to this self-infested motive will spell personal defeat, quenching of the Spirit and bringing reproach to the name of Christ.

David was an insignificant shepherd youth with a heart fixed on magnifying his God. The king was oblivious to the lad's identity or background. Let us beware lest the subtlety of Satan, the allurement of the world or the demands of self for recognition pervert our only purpose for living, the vindication of God's glory.

Today, let us ask God to engrave upon the tablets of our hearts the motivating words of David's motto. Then we too shall step into God's various battlefields of service to prove that God is there. Let us shout with conviction and faith, "I will smite the enemy that all the earth may know that there is a God in this place!" ◆ ◆ ◆

This Is Life—*you spend it as you like*

By REV. RUSSELL R. KAUFFMAN

BY THE side of an airstrip in Korea a wrinkle-faced native who had glorified Jesus Christ with many years of useful Christian living spoke these words of wisdom to a missionary returning to the States: "Tell the people of America that life is like a coin. You may spend it as you wish but you spend it only once."

Many times since hearing these words I have thought of them in connection with what I have seen from the vantage point of a pastor. I have listened to the weary, the brokenhearted, the sad and disillusioned who have come to my study for counseling and help. Some have come who have permitted the chains of sin to shackle them forever to a problem from which there can be no release in this life. Satan has done his work well and though forgiveness can be promised through the power of Christ's atoning blood, the consequences of their sin must be personally suffered and paid for all the years of this life. As they have departed with heavy hearts I have uttered these words, "And this is life?"

What makes so many feel that life can be spent carelessly and wickedly without personal consequences? Even the humorist saw the folly of this when he said, "Some sow wild oats all week and then pray for a crop failure on Sunday." In Christian circles today there is a levity that makes the one shudder who has spent time in meditating on life and death and the holiness of God. Among those who name the name of Christ we find love toward this world so great that we wonder whether they can be of the same faith with Paul who lived his life in the shadow of the judgment seat of Christ.

In the closing days of Christ's earthly ministry He spoke a parable (Luke 19:12-27) that teaches the same philosophy the Korean saint knew. Jesus spoke of Himself as a nobleman who would go to a far country to receive for himself a kingdom, and return. He is careful to say he would return. During his absence he gave each of his servants a pound and told them to occupy till he came. Then Christ pictured his return and told how each one was required to give an account.

Life to the first servant was to obey the sovereign king, so he "occupied" and produced while the king was gone. Life to the second was not the serious thing it had been to the first. He produced only half the amount of the first servant. The lord rewarded him but the words, "Well, thou good servant," are missing.

Life to the third servant was not to enjoy his lord or to obey his voice but to live for self. We have seen him too frequently in our generation. Not a bad man and not a good man, but an ideal man according to the world's standards. If he ever had any serious thoughts about heaven or hell he never showed them. His life he kept wrapped up carefully in a napkin away from the view of the world around him. He had his own ideas about God. They were no doubt very personal and never expressed until the day he told God what he thought of Him, "Thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow." Now God did not say He agreed with the man's opinion of Him, but He used that same standard against the servant in His judgment (verse 22). Then with this He added that which the neighborhood pastor or the next door friend would not have dared to say, *"Thou wicked servant."* This then is God's estimate of the man who spends his life rather than invests it.

Life can be spent as we wish. The prerogative to do so God has given. He will not take it from us. But we can spend this life only once. After it is spent the consequences must come. The wages will be paid and Paul said the wages of sin is death. After you have your wages what can you buy with them? ◆ ◆ ◆

Father, Lead Me Day by Day

Father, lead me day by day,
Ever in Thine own sweet way;
Teach me to be pure and true;
Show me what I ought to do!

When I'm tempted to do wrong,
Make me steadfast, wise and strong:
And when all alone I stand,
Shield me with Thy mighty hand.

May I do the good I know,
Be Thy loving child below;
Then at last go home to Thee,
Evermore Thy child to be.

—J. P. Hopps.

DAVID R. ENLOW, Editor

AT HOME

Southern Baptists vote to establish new seminary: Delegates to the annual meeting of the Southern Baptist Convention in Chicago voted to establish a new seminary in Kansas City, Mo. It will be the denomination's sixth theological school.

●

Baptist seminary launches redevelopment program: Northern Baptist Theological Seminary has let a contract for the construction of a $246,743 chapel building on its West Side campus in Chicago. It is the first phase of a $1,000,000 campus redevelopment program to be completed in time for the seminary's fiftieth anniversary in 1963, said Dr. Charles W. Koller, president.

ABROAD

Bible Society experimenting with phonographs: The American Bible Society is launching an experiment in Pakistan, Liberia and Mexico for bringing the Scriptures to illiterate and semiliterate peoples by way of a new, inexpensive phonograph. The phonograph, which costs less than a dollar and operates by hand turning rather than by motor or spring, is accompanied by records containing Bible readings. The absence of a spring mechanism permits it to be operated in tropical climates without danger of breakdown. The recordings, of course, are in translations suitable for the people of each area.

●

Anglican missionaries lost after launch capsizes: Hopes for rescuing two staff members of the Anglican Mission in Melanesia, whose launch capsized off the Solomon Islands, dwindled after days of search by air and sea. The missing missionaries are Archdeacon D. S. W. Hoey, an Englishman, and David Clunie-Ross, a native of New Zealand. The accident occurred while the missionaries were on a twenty-mile trip from Pamua on San Cristobal Island to Pawa on Ugi Island in the Eastern Solomons. The area is notorious for its rip tides.

●

Bishop Lilje denies Communist charges: Communist charges that church leaders are "interfering in political questions" in East Germany were denied by Bishop Hans Lilje at a meeting in Hamburg of the Synod of the United Evangelical Lutheran Church in Germany. "It cannot be considered as interference into political questions," he said, "if the church does not take an indifferent attitude toward vital questions which also affect the church."

THE PRESS

Million Scriptures distributed in Germany last year: More than 1,000,000 Bibles and Scripture portions were distributed in Germany during 1956 by German Evangelical Bible societies. Over 200,000 were produced by societies in the Soviet Zone. This was made possible largely by newsprint shipments from foreign churches. The report was issued by the Association of Evangelical Bible Societies in Germany which met at Stade.

PEOPLE

Rep. Hays elected Southern Baptist president: Rep. Brooks Hays (D.-Ark.) was elected president of the Southern Baptist Convention at its annual meeting in Chicago. One of the few laymen ever chosen to head the 112-year-old body, he succeeds Dr. C. C. Warren, of Charlotte, N. C., who held the post for two one-year terms.

●

Dr. Henderson, Scottish theologian, dies: Dr. George David Henderson, dean of the Divinity Faculty at the University of Aberdeen and one of Scotland's best-known scholars and church historians, died in a hotel in Edinburgh at the age of sixty-nine. He was in Edinburgh for the annual meeting of the General Assembly of the Church of Scotland, of which he had been the 1955 moderator.

●

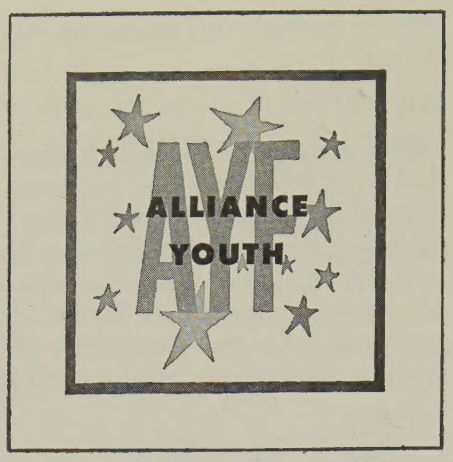
Dr. Evans, minister-at-large, named "Churchman of Year": Dr. Louis H. Evans, of Hollywood, Calif., minister-at-large for the Board of National Missions of the Presbyterian Church in the U. S. A., was named to receive the "Churchman of the Year" award from the Washington Pilgrimage at Washington, D. C. William Harper Bryan, Baptist layman of St. Louis, Mo., was designated "Lay Churchman of the Year." Mrs. W. Murdoch MacLeod, of New York, general director of United Church Women, received the "Church Woman of the Year" award.

PEOPLE SAY

Dr. William Hordern, associate professor of religion at Swarthmore College: "A generation ago Christian parents sent their children to college with fear that they would have their religion amputated. Their fears were frequently fulfilled. But today the pendulum has swung and the children of the unbelievers are finding religion in college and they are shocking their parents with their belief as the grandparents were shocked with the unbelief of their children."

●

Dr. C. C. Warren, of Charlotte, N. C., retiring president of the Southern Baptist Convention: "We shall not be afraid of bigness. We live in a big world; we live in a big country; we have been given a big task; we have a big God—One who has the whole wide world in His hands."



WELDON B. BLACKFORD, Editor

First Council AYF Workshop Program a Success

By REV. WELDON B. BLACKFORD

The pre-Council joint meeting of the Sunday school and youth departments on Wednesday afternoon, May 15, at Charlotte, North Carolina, was a huge success. A record attendance of between seven and eight hundred people met at the First Baptist Church.

The past two years your national AYF office has presented a separate program at the Council. Rev. E. J. Bailey, the last of three speakers at the joint presentation of Sunday school and AYF, described what was happening most effectively by saying, "We are here to unite in marriage the ministry of the Sunday school and the AYF." Black letters against the large, light green backdrop in the display at the front of the auditorium spelled out the mottoes of the program: *"A Growing Sunday School—A Forward Moving AYF."*

It was a great moment for the Alliance Sunday School and Alliance Youth Fellowship. It was the opportunity for these two great arms of the church to demonstrate a united spirit in the interest of the whole church program. The large display at the front also suggested this with a drawing of a church building with the words *United for Action* superimposed upon it.

This is the first year that the AYF has introduced a workshop program. The response of the pastors and leaders was most encouraging. Three AYF workshop programs were offered in three different periods. They were very well attended and the interest ran high.

Rev. Donald Moreland, Youth Secretary of the Northeastern District, led a program on the subject "AYF Plans for the Smaller Church." Very helpful material was prepared and presented to leaders associated with churches facing the problem of having few or no young people.

Rev. Charles Droppa introduced materials and suggestions to pastors who were leaders of the fair to large church on the subject, "AYF Plans for the Larger Church." Mrs. Gordon Keeney introduced a program they are using in the Central Alliance Church in Miami, Florida. Mrs. Weldon Blackford presented a description of the departmentalized program which has been such a great success in the recent reorganization of the youth program in the Gospel Tabernacle Church in New York City.

Rev. G. J. Bersche was moderator of a third workshop on the subject "AYF Plans for a Basic Training Program." Three panel members offered ten-minute presentations on the subject: Mrs. George Hall discussed the Christian service aspect of a basic training program. Rev. George Constance presented the missionary aspect of a basic training program. The National AYF Secretary presented the study aspect of a basic training program in the AYF.

Eighteen pages of AYF and Sunday school material was distributed to the delegates. The nine pages of AYF material will be released to all who request it.

Membership Cards

Another big AYF release at Council was AYF membership cards. A beautiful, two-color, wallet-size card is available to all Alliance Youth Fellowships for distribution. There is a place for an expiration date, and it will be necessary to replenish your supply each year. This will help each AYF to keep an up-to-date membership list. These cards are offered free upon request. Do not send for more than you can use.

National Certificate

A beautiful, two-color AYF certificate, suitable for framing, was also introduced. The purpose of the certificate is to identify your local AYF with the National AYF program. This new certificate carries the imprint of our newly designed AYF crest. These also are free to the local AYF upon request, one to a church.

Write to the National AYF Office, 260 West 44th Street, New York 36, New York, for these materials.

Here's an Idea!

Mrs. George Hall has two wonderful suggestions for local AYF service activities:

1. *AYF radio programs.* Mrs. Hall has discovered many opportunities for the Christian radio ministry in the smaller towns of her district. She has learned that these smaller radio stations are looking for and are most anxious to have good spiritual program material from the local area. She also has learned that these stations are willing to donate time for good programs.

Mrs. Hall is seriously studying the possibility of making AYF programs on tapes to be distributed to areas in her district where radio stations will offer free time for such material.

There may be a small radio station in your town. Have you investigated the possibility of an AYF broadcast?

2. *Pinpoint advertising.* Here's a wonderful canvassing program for special meetings or service. Write Mrs. George Hall, Drawer 33, Arlington, Texas, for this material.

Radio Work for God

By REV. A. PAUL McGARVEY, *Japan*

Did Jesus overestimate our ability when He said to His disciples, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12). Did He try to encourage His followers by making an extravagant promise? No! I believe that the Lord was comparing His ministry, limited to Galilee, to the great, world-wide ministry that His disciples would have in succeeding generations.

Jesus never traveled more than one hundred miles from Jerusalem. In all His travels He went no farther than Capernaum. However, our Lord predicted that we would preach and teach to the ends of the earth. Greater and more extensive are the works of the evangelists today than were the works of Christ in Palestine.

In this twentieth century the church has adopted modern inventions for the spread of the gospel. For instance, modern, high-speed presses are being used to produce millions of pages of Christian literature. In some areas the airplane is carrying evangelists to remote areas. One of the greatest inventions of the past fifty years is the radio. By using this medium of communication the church of Christ has been able to penetrate closed doors, leap over high mountains and cover vast areas with the gospel.

Because of these advantages of preaching the gospel by radio, the Alliance Hour has been broadcast for the past two and a half years in Japan. That amounts to nearly one hundred hours of gospel preaching to a potential congregation of three million people each broadcast. Over a two-year period our broadcasting has equaled about two thousand tent campaigns, each one eight days long with a two-hour service every night. We praise God that we have been able to carry on such an extensive ministry for the Lord.

Wonderful results have been reported by gospel broadcasters. One Christian worker who followed up a list of names given him as a result of a broadcast in his area states that a year later 50 per cent had been baptized and joined the church.

In Aomori City those distributing tracts on the street never find anyone who has not heard the gospel through the "Light of the World" program broadcast in that area. Our own Alliance pastors, upon entering a new area which has not been touched by any other evangelistic method, have reported the thrill of finding groups of inquirers. In the great central area of Japan the Lutherans have started two new churches in Qure and Yanai cities as the result of their program. In one instance in the rural area of Hiroshima Prefecture a list of names was given by the Lutheran Radio office to an Anglican missionary, and he is now holding regular meetings in the village of Otake.

It has been proven that a sincere and faithful follow-up of those who study the correspondence courses we offer will bring results. Now the question is, are we going to nurture faithfully those who live in areas near our churches and who have taken the course? The missionaries are willing and desire to continue this work if all of us together will faithfully carry out the follow-up program.

The above report was delivered to the national workers meeting in their annual conference by the chairman of the Mission. There was a ready response, and new contracts are being signed for a six-month period of broadcasting by the Alliance Mission in Japan.

Deeper Than Customs and Dress

By MRS. O. R. GUNTHER, *Laos*

My first impression of the Orient was the slow, easy pace. This will no doubt be a lasting impression which may tempt me to be impatient. Our most exciting moment came when we landed at Xieng Khouang, a tiny, quiet village nestled in rolling hills, with tall, serene mountains watching over it. We had finally arrived in the place that was to be our home.

It was a strange sensation to ride down a street in a jeep and see mud or bamboo thatched houses such as I had seen many times in missionary pictures. I was impressed with the curiosity of the people. While we

Instructing radio Bible students in the Word

A. P. MCGARVEY

C. E. GUSTAFSON

Rev. C. E. Gustafson in reading room, Luang Prabang, Laos

The Luang Prabang Reading Room

For some time we have felt that Luang Prabang, Laos, needed a downtown gospel center and last year the Lord enabled us to rent a room where we sell religious literature in several languages. Thousands of tracts and booklets have been given away or sold. At times the room has been so crowded that we have had to stand on a bench to preach.

Children's meetings are held in the room on Sundays and children of several nationalities come to the services. All speak and understand the Lao language.

One day a Chinese lady said, "Before you came with this gospel I was living like I was asleep, but now I have awakened and Jesus is in my heart. I am really happy!" We praise God for this testimony. Though we do not see unusual results, we know that His Word will not return unto Him void but will accomplish that which He purposed and that the Word is sharp, quick and powerful!—Rev. C. E. Gustafson.

stayed at the Andrianoff home passers-by often came through the gate and sat on the front steps or peered through the door. Some wanted medicine because they were old and wanted to be young; some just wanted medicine, the more bitter the better. Some wanted money or to be prayed for, and others came just to look.

Now we are in our own house, a French-styled house made of brick and plaster. It is fascinating to watch the people go by, most of them carrying something. As they go to market in the morning they bounce along with baskets full of lettuce, bean sprouts and other vegetables swinging from a bamboo stick. Some carry tall baskets full of feed on their backs. They carry their babies with them everywhere. The little fellows sit in a swinglike affair tied to their mother's back with their little legs dangling.

"To market, to market, to buy a fat pig" is no longer a nursery rhyme. You have to get there early if you want good vegetables and good cuts of meat. The pigs are too fat and the beef is too lean, but nevertheless the meat tastes good.

Another thing that took my eye is the dress of the people. Some of the Mèo women wear knee-length skirts, black leggings and black, long-sleeved blouses. Their full skirts require about seven yards of cloth, and have bright designs appliqued on them. To set them off they wear long black aprons with bright colored sashes and silver necklaces. Everyone wears a turban, even though it may be only a towel.

The Lao women are more conservative in dress but none the less very pretty. They weave their own wrap-around style skirts which have a wide border of a bright design, and if they can afford it they use gold or silver thread to beautify it.

Though their dress is strange to us, their hearts are not strange to God and He longs to see them dressed in His righteousness. Slowly but surely we shall learn to know them that we may win them to Christ.

God's Power in the Witch Doctor's Town

By MRS. RUTH ELLENBERGER,
French Guinea

Tamba, the witch doctor, heard the gospel and repented late in 1955 under the ministry of one of the student preachers from the Telekoro Bible school in the French Guinea. A big bonfire provided light for the evening service as his fetishes went up in smoke. Other members of his family believed on the Lord as they saw the change in him.

Pierre, the young preacher, accompanied by another student, is still visiting Bayilian week ends, and God is working there. The group of Christians is growing and becoming established.

On a recent visit they found a lad about five years of age seriously ill. He had been suddenly stricken with paralysis out on the farm where his mother was working. A Christian uncle prayed that the Lord would spare him and they carried him to town. They had just arrived when our preachers came for their weekly services.

All was confusion. Everyone was crying. All sorts of concoctions were produced to give relief, but nothing helped. The final effort was to burn some fetish mixture on bits of cotton under a cloth spread over the little fellow. He was in danger of being suffocated, so Pierre stepped up and begged them to lift the cloth. He had no medicine to offer them, he said, but God could help them.

The parents are not Christians. In fact, the child's father is a son of the second witch doctor who was converted there last year. He had objected strenuously to his father's destroying his fetishes and had run away with the more powerful ones. He himself has been badly crippled from an attack of paralysis in recent months, and now his little son was stricken. Small wonder that they were frightened!

They decided to try prayer, so Pierre called the Christians. As they finished praying the boy looked up and spoke, and soon he was walking about. He is now perfectly well and the mother has promised to become a Christian.

Pastor Paul Keita visited the town not long ago because of a death among his wife's relatives who are

(Continued on page 15)

Thirty Years a Watch Tower Slave, by William J. Schnell. Baker Book House (1956), Grand Rapids, Mich. 207 pages, $2.95.

There are many lessons for Christians in this moving story of an eager young man who thought he was giving his life to establish the kingdom of God but actually entered thirty years of slavery to an organization with quite opposite goals. This book may shock many who are unaware of the Watch Tower's power and of our need to stand in prayer against its further advance.

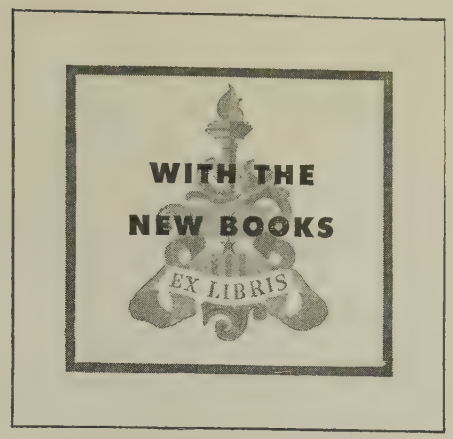
The promotion of the "Theocracy" or "New World Society" by Jehovah's Witnesses is carried on by an organization with a structure much like that of the Communist Party with its obedience to higher bodies, with a similar zeal, with a comparable program of meetings, rallies and house to house distribution of literature. Even the anti-Fascist and antiwar issues have often been the same. Just as Communism has often grown quickly after it has seemed to have been defeated, so Jehovah's Witnesses have thrived on persecution and have deliberately provoked repression. This is not to say that the two groups work together—far from it. Yet the likeness is not accidental. As we identify two paintings as being by the same artist, so we may detect in two opposing organizations the hand of the same master, Satan.

The theology of Jehovah's Witnesses bears the fatal mark of rejection of the deity of Christ and the sufficiency of His atoning death. Satan's religious products, whether paganism or cultism or liberal apostasy, may make a show of "following the Bible"; but while they may accept history and miracles and even the Virgin Birth, they all fail at these two points. The teachings and zealous efforts of the Watch Tower are surprisingly similar to those of Islam.

This book tells little of the fundamental error of theology taught by Jehovah's Witnesses, and we are left to wonder how one who seems to have become a Christian in his early teens could suddenly deny the deity of Christ and the truth of His resurrection. The book makes clear, however, how blindness develops as organization work replaces personal prayer and the reading of Witness books and papers replaces reading of the Bible.

William Schnell's slavery was not maintained by force, but by habit, by the constant stream of propaganda, by the fear of losing his very purpose in life which the organization gave him. If anyone reading this account of agonized effort to break away from an ideology thinks the sufferer must have been unusually weak, he knows but little of the dark forces working in our world.

At the end of the book the author appeals to Jehovah's Witnesses to "come free" and suggests how they may do it. He also warns Christians not to buy even one Watch Tower book, nor to permit record playing or the explanation of books in their homes, but firmly to testify to their faith by quoting the Word of God when the Witnesses come to the door.—Helen Sigrist.



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Second Thoughts on the Dead Sea Scrolls, by F. F. Bruce. Wm. B. Eerdmans Publishing Co. (1956), Grand Rapids, Mich. 144 pages, $2.50.

The author, professor of Biblical History and Literature, University of Sheffield, is ranked as one of England's most highly qualified Christian historians. This book certainly supports his reputation; it is a good example of sane, reliable scholarship. The Dead Sea Scrolls and the Qumran community are evaluated in the light of evidence and knowledge of the historical context.

When the Dead Sea Scrolls were first discovered scholars disagreed on their age. That issue has been resolved in favor of their antiquity. In the last few years the debate among "scholars" has centered on the relation of the Qumran community to the rise and early progress of Christianity. To examine some of the fantastic theories advocated by so-called scholars tends to be disillusioning. How "authorities" can spin theories out of pure speculation is amazing. But it is refreshing to read a book in which esteem for the author's sound scholarship grows with each chapter.

Mr. Bruce refers to some of the speculations that have arisen over the Qumran community. He quotes Mr. J. M. Allegro: "It now seems probable that the Church took over the sect's way of life, their discipline, much of their doctrine, and certainly a good deal of their phraseology, in which it is now seen that the New Testament abounds." Mr. Edmund Wilson even projected the theory that Khirbet Qumran "is perhaps more than Bethlehem or Nazareth, the cradle of Christianity." Mr. Bruce dismisses these concoctions of "scholarly" minds by saying, "These are no more than theories. . . . Thus far there is no archeological evidence for them."—S. A. Witmer.

Health Shall Spring Forth, by Paul E. Adolph, M.D. Moody Press, Chicago, Ill. 127 pages, $2.50.

Here is an excellent volume on mental-spiritual health by a man who writes from the authority of a practicing physician, a Bible-believing Christian and a veteran in experience. Dr. Adolph spent fifteen years in China with the CIM as a medical missionary, four years in the U. S. Army Medical Corps and he is now medical instructor at Moody Bible Institute.

The volume is written to help people suffering from emotional tensions, which in turn are responsible for half or more of physical symptoms. But it is not a book for professional practitioners. It is not a treatise on the analysis of mental abnormalities. It is a readable book for the average person, particularly the Christian, to help him to use the resources of Christian faith in finding relief from frustrations, boredom and emotional tensions. The diseases which come from causes beyond the patient's control are left to the physician or Christian psychiatrist for diagnosis and treatment.

The thesis of the book is quite simple. Spiritual health is a prerequisite to mental and physical health. It is maintained by living as a Christian should —by the power of the indwelling Spirit, by obedience to the will of God, by reliance on grace, by the law of love, by prayer and praise.

The wide reading of this book should result not only in improved mental health but in a larger measure of victorious Christian living.—S. A. Witmer.

Books in Brief

Protestant Preaching in Lent, by Harold J. Ockenga. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 285 pages, $3.95.

A volume of abridged sermons consisting of seven series, each including from four to eight parts. Each sermon has an outline and, as would be expected from Dr. Ockenga, all are Biblical and evangelical.

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod. The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

On Furlough

Mr. and Mrs. Gareth L. Wiederkehr and children, Karen and Ann, arrived in New York June 13 from Gabon, Africa, where they have just completed their first term of service. They have been stationed at Fougamou among the Eschira tribe. They are members of the Missionary Church Association.

Rev. and Mrs. L. R. Carner and son, Laurens, arrived in San Francisco on June 16 for their third furlough. They have been working in the Bible training school at Nargaon, India.

Mrs. John S. Sawin and children, John, Robert, Joan and Beverly, arrived in San Francisco June 20 by plane from Viet Nam. Mr. Sawin is remaining on the field until his successor arrives.

Rev. Le-van-Thai Returns to Viet Nam

Rev. Le-van-Thai, president of the Evangelical Church of Viet Nam (C. & M. A.), left on June 17 for Viet Nam. Mr. Thai had attended the General Council in Charlotte, N. C., as a delegate from the foreign fields, and has ministered in a number of churches on the West Coast and in the East. His address is P. O. Box 53, Nhatrang, Viet Nam, Indo-China. He requests special prayer on behalf of the church in Viet Nam.

The New Generation

To *Rev. and Mrs. Floyd A. Sheppard,* Helena, Mont., a daughter, Elizabeth, on May 17.

To *Rev. and Mrs. Thomas A. Hayes,* Watertown, N. Y., a son, Stephen Thomas, on May 25.

To *Rev. and Mrs. James Woehr,* Chile, a daughter, Christine Louise, on May 9, 1957.

Marriages

On June 14 *Miss Helen A. Ellison,* daughter of Rev. and Mrs. David W. Ellison, on furlough from Cambodia, was married to *Mr. John D. Ellenberger,* son of Mrs. Ruth Ellenberger, of French West Africa. The wedding took place in Simpson Memorial Church, Nyack, N. Y.

With the Lord

On April 30 *Mr. Thomas Wright,* an active member of the Alliance church at Greensburg, Pa., went to be with the Lord. He was seventy-five years old. A charter member of the church, he had been active in many phases of service for forty-nine years, serving as Sunday school superintendent for forty-seven years and teaching a men's Bible class for the past two years. He was also an elder and member of the executive committee of the local church, serving at times as supply preacher.

The funeral service was conducted on May 3 by his pastor, Rev. Fred L. Hartzfeld. He is survived by his wife, two daughters and two sons.

Fairmede Church Wins Sunday School Contest

The Fairmede Neighborhood Church, Richmond, Calif., was recently announced the winner of a Sunday school contest among thirty-five churches of the South Pacific District. From a February average of 220, the school rose to more than 450 on the closing Sunday of the contest. Just before entering the district competition the school had received honorable mention in the *Christian Life* contest held last fall, in which it had made substantial gains over a previous average of 126. The more recent contest was based on a follow-up effort by all teachers on each week's absentees, which proved to be of great spiritual value to both the Sunday school and the church. This church was organized in January, 1955. Rev. Wendell W. Price is the pastor and Mr. John Taylor is the Sunday school superintendent.

Morristown (N. J.) Church Burns Mortgage

Another important milestone in the history of the Elm Street Alliance Church, Morristown, N. J., was reached on Sunday, May 26, as the mortgage on the property was burned in a special service which was well attended by members and friends. Rev. L. J. Isch, Sr., District Superintendent, was the guest speaker, bringing a very challenging and encouraging message from the Word. Rev. Dwight Steiner, of Dover, N. J., and Rev. L. H. Luck and Rev. Gilbert H. Johnson, who were former pastors, also participated in the service. Other former pastors who sent letters of greeting were Rev. W. W. Davis, Rev. J. C. Meltzer and Rev. W. S. Corby.

This work goes back in its history to 1918 when Mr. Davis and the late Rev. B. F. Armstrong, then pastor at Newark, N. J., met a Chatham, N. J., layman, Mr. McCready, in Morristown to discuss opening a work there. Services were begun in an unused chapel located in what was then called Collinsville. In 1919 the first missionary convention was held and a pledge of $600 was made. In 1932 Mr. Meltzer became the full-time pastor. He was followed by Mr. Corby, Rev. Harold Ronson, Rev. Floyd Bragg and Rev. James Moore. Under the ministry of Rev. Lester Luck, who accepted a call to the church in 1943, the present property was purchased for only $8,000. Under his leadership the building was remodeled. Rev. Harold E. Lane is the present pastor.

Missionary Treasury

May, 1957

General Fund	$291,575.20
Designated Specials	35,395.90

Gifts for the month of May are covered by our receipts Nos. 6515 to 8186 and 42[illegible] to 531. If you failed to receive a receipt for your contribution, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd Street, New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.

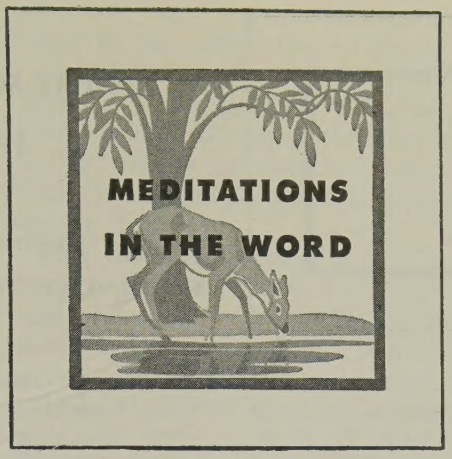
Extension Work Holds Successful Revival Meetings

Very successful revival meetings were recently held in an extension work of the Alliance at Fulton, N. Y., with Rev. Amos Phipps, a radio-evangelist of Syracuse, N. Y., used as the Lord's messenger. Scheduled for ten days, the services were extended for five more days because of the great interest shown. An average of sixty-five persons attended nightly and many came forward for salvation. There were also many rededications among the believers and several testified of physical healing. Eighteen persons professed salvation during the meetings.

Mr. Phipps spoke on the daily broadcast conducted by the pastor, Rev. George R. Richter, with the local station extending free time for the program to be rebroadcast. Many visitors came in because of this feature. A new church is now being erected.

Gulf Coast Women's Activities

Mrs. J. T. Vanneman, secretary of the Florida Gulf Coast women's missionary fellowships, reports that they have closed a year of unusual missionary interest and endeavor. Rallies were held at Clearwater, St. Petersburg, Tampa and Winter Haven, with a total attendance of nearly 250. Ten Alliance mission fields were represented by the speakers and in addition to substantial cash offerings, many household articles were given to the missionaries. Prominent in each rally has been the place of intercessory prayer.



Compiled by EDITH M. BEYERLE

Sunday

READING—Romans 8:28-39.
TEXT—*"Who shall separate us from the love of Christ?"* (verse 35).

Our eternal security is pledged by God's providence and promise. "Who shall separate us from the love of Christ?" Then comes the triumphant answer, after all possible obstacles and enemies have been mentioned, "Nay, in all these things we are more than conquerors through him that loved us." Our trials will be turned to our helps; our enemies will be taken prisoners and made to fight our battles. Like the weights which keep a clock going, our very difficulties will prove incentives to faith and prayer, occasions for God becoming more real to us. . . . Our security depends not upon our unchanging love, but on the love of God in Christ toward us. It is not the clinging arm of the babe on the mother's breast that keeps it from falling, but the stronger arms of the mother about it. He has loved us with an everlasting love. Although all else may change, yet He will never leave us nor forsake us.—A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts, Mexico.

Monday

READING—Matthew 15:21-28.
TEXT—*"O woman, great is thy faith: be it unto thee even as thou wilt"* (verse 28).

We hear much these days about God's sovereignty and man's free agency. Christ said to the woman of Canaan, "Be it unto thee even as thou wilt." Here is something that looks like human sovereignty and divine agency. Free to do what we please because we please to do God's will. Such is the free agency of faith that takes hold of the arm that moves the world. Such free agency Moses had when the Red Sea was no obstacle in the way of progress. The walls of Jericho fell before this free agency of faith. By means of it any little David is more than a match for the strongest Goliath. Armed with it, Gideon and his three hundred were invincible.—A. C. DIXON.

Pray for India; Western Pennsylvania District, Puerto Rico, Jewish Work.

Tuesday

READING—1 Peter 2:13-25.
TEXT—*"When he suffered, he threatened not"* (verse 23).

However keen the taunt, however untrue and unjust the accusation, He had grace and "threatened not." . . . He spoke not of the certain judgment which He knew lay before the people who cried, "Crucify him." He answered not the false witnesses who twisted His words and charged Him with evil purposes. He said nothing to the scoffing, spitting soldiers of the twelve legions of angels which one word to His Father could bring to His aid. He "opened not his mouth," but kept handing Himself over to the righteous Judge. It was that we might thus have grace that "his own self bare our sins in his own body on the tree, that we, being dead [in Him and with Him] to sins, should live unto righteousness."—PENTECOSTAL EVANGEL.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

READING—Revelation 19:7-16.
TEXT—*"The marriage of the Lamb is come"* (verse 7).

The Bridegroom meets His bride,
Arrayed in garments white,
She waged a life-long war,
And conquered in His might.

'Tis not to conflict now,
The sound of strife is o'er,
All tears are wiped away,
And sighs are heard no more.

'Tis to the banquet spread,
To join the festal throng;
Theirs is the shout of praise,
Theirs the eternal song.

The Victor's crown they wear,
Crowned is their living Head;
The wealth of heaven is theirs,
His glory on them shed.
—JAMES STEPHENS.

Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.

Thursday

READING—Genesis 20:8-18.
TEXT—*"Abraham prayed . . . : and God healed"* (verse 17).

When enough prayer and enough faith have been exercised . . . pertaining to any situation, the result will be for the glory of God and for your highest good. The resources of God are made available to His children for all the circumstances of life. Paul saw the moving hand of divine providence in the undesirable circumstances which overtook him. He exercised such faith concerning these circumstances that they even became channels for the furtherance of the gospel. While a prisoner in Rome, Paul wrote in his Epistle to the Philippians, "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; . . . and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear."—THE HERALD.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—Judges 5:1-9.
TEXT—*"Bless ye the Lord"* (verse 9).

This outburst of heartfelt praise fell from the lips of Deborah, the woman who was God's appointed instrument of delivering His people from the hands of Jabin, king of Canaan (4:2). The cause of this praise was that Israel's governors, the ruling class, "offered themselves willingly among the people." Their high offices did not separate them from the people at large: the less favored, the less fortunate, the less honored, the less prosperous. Though of the official class they linked their lives and fortunes with the rank and file of Israel. In God's sight all were of the same importance, since each one individually, regardless of position, was merely an instrument in His hands for fulfilling His plans and purposes with men and nations. "Where is boasting then? It is excluded."—PAMEII.

Pray for China, Hong Kong; Northwestern, New England Districts.

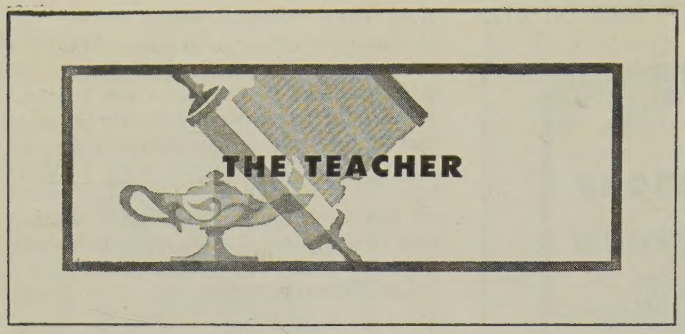
Saturday

READING—Matthew 21:12-22.
TEXT—*"Thou hast perfected praise"* (verse 16).

Satan knew that this was the secret of our Lord's triumph in Jerusalem and in the Temple, so he urged the priests against this voice of praise. Was not this the secret of Jericho's overthrow and of the taking possession of Canaan? The first generation of men was a praiseless people and these were overthrown in the flood. . . . Praise is bestowed as a free gift to the soul who first accepts the righteousness of Christ (Isa. 61:3), and the first result of being filled with the Spirit is "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God . . . in the name of our Lord Jesus Christ."—THE OVERCOMER.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.

THE ALLIANCE WEEKLY is a proved recruiting agency for men and money for missions. Send it to a Christian friend. Only $2.00 a year ($2.75 foreign).



By DON J. KENYON

SUNDAY SCHOOL LESSON—JULY 14, 1957

Jethro, Practical Counselor

Exodus 18:13-24

DEVOTIONAL READING—Psalm 119:33-40

GOLDEN TEXT—*"Jethro rejoiced for all the goodness which the Lord had done."*—EXODUS 18:9.

BACKGROUND AND LESSON ORIENTATION

Again our lesson centers in the greatness of Moses. Measured by the standard of any age he was a moral giant. He shows evidence of sound home training. Egyptian paganism seemingly did not corrupt him nor shatter his faith in God. The few lapses during the course of his long, illustrious life would hardly be called lapses in our loose age. His "murder" of the Egyptian could almost be called a noble act. His impatience at the rock was manifested under a strain that would have staggered most of us. He was indeed a tower of strength, magnanimous, meek, disciplined. In this lesson we see him at his greatest pouring out his life in behalf of his people. Jethro was used of God to analyze an administrative weakness in Moses' procedure which he in humility corrected.

CONTEXTUAL CONSIDERATIONS

Under God Moses moved from crisis to crisis in which God's power was demonstrated. God's display of might did not seem to be sufficient to stabilize the people for the next emergency. When Israel was at Rephidim without water, the ungrateful people charged Moses with folly instead of humbly seeking God (ch. 17). At the point of being stoned, Moses called on God who faithfully answered. At this point the people faced the army of the Amalekites. Again it was Moses who was the key to deliverance under God. Then Jethro arrived in the wilderness with Moses' family. For Moses it was a crucial moment. As Jethro observed a weakness in Moses' method of judging the people, Moses humbly accepted his suggestion as from God. God had sent Jethro to Moses with a plan to spare his strength.

SIMPLIFIED OUTLINE

1. *Jethro Observes Moses Judging*—Exodus 18:13-16.
2. *Jethro Appraises Moses' Method*—Exodus 18:17-19a.
3. *Jethro Counsels Moses*—Exodus 18:19b-24.

KEY WORD ANALYSIS

(1) "The thing that thou doest" (v. 17). This takes on vivid meaning in the Septuagint: "Thou doest not this thing rightly, thou wilt wear away with intolerable weariness." It was not the intrinsic worth of Moses' action that was questioned, but his method used in disregard of his health.

(2) "Be thou for the people to Godward" (v. 19). "Be thou to the people in the things pertaining to God, and thou shalt bring their matters to God" (Sep.). The advice was for Moses to confine himself to matters of a strictly spiritual nature which would virtually limit his activity to intercession (cf. Acts 6:1-4). Civil matters would then be handled by judges appointed over organizational units.

COMMENTARY ON THE PRINTED TEXT

1. *Jethro Observes Moses Judging* (Ex. 18:13-16).

Following an evening of fellowship and worship of God (v. 12), Jethro watched the people gather for judgments from their leader. It seemed that all of the issues of the congregation fell upon the shoulders of this meek and conscientious man. Most of the day was taken up with this activity. It does not take much imagination to grasp the scope of time, energy and raw nerve expended by God's man in his loyalty to God and his people.

When Jethro questioned Moses' method several things became apparent: (1) To be great one does not have to be gifted at everything; (2) God does not intend that we shall wear ourselves out in activity that can be committed to others; (3) greatness, meekness and amenability are not mutually exclusive. People awaiting judgment, rehashing their grievances, could work up a good case by the time their turn came.

As the day wore on even the wisdom of Moses could deteriorate because of physical weariness. But to Moses the procedure was necessary, therefore justifiable. Jethro saw that they came to Moses because no other recourse had been offered. God sent Jethro to see the obvious. The thing which God wanted Moses to do above all others was make His will and Law known to the people. To assume that his personal decision was necessary in all matters was the fallacy of the case.

2. *Jethro Appraises Moses' Method* (Ex. 18:17-19a).

Good, sanctified common sense is scarce in any age. Both Jethro and Moses showed that they possessed it. Jethro manifested his in piercingly analyzing Moses' failure. Moses showed his in admitting the weakness and taking steps to correct it. Perhaps Moses showed more spiritual life in this than in some more critical matters. Greatness shows up in small ways.

It was the impracticability of the method which Jethro criticized. He offered a more efficient procedure which would also improve Moses' spiritual ministry with the congregation. It is at this point that we sense God's hand in the matter. God could have revealed this whole plan to Moses otherwise. He chose this way to meet Moses' need, therefore it cannot be questioned.

3. *Jethro Counsels Moses* (Ex. 18:19b-24).

Jethro saw the true value of Moses as a spiritual counselor. He felt he should be set free to commune with God in behalf of the people. Spiritual concerns would have his full attention and therefore would not go begging in the shuffle of human problems. It was in the teaching ministry and exhortation that Moses really excelled. This would grant him time for the meditation which is necessary for such messages. Jethro's plan was to select a representative group from all tribes. Matters of emergency proportion could still be brought to Moses. All of this was to be subject to God's will which Moses could easily ascertain.

HELPFUL HINTS FOR LESSON PREPARATION

One cannot teach this lesson without bringing Jethro and Moses side by side. This is very apt to eclipse Jethro, for whom the lesson is titled. Bear in mind that the class will be far better informed on Moses than on Jethro. Thus the lesson can be centered in the trait of "sanctified common sense" which the latter manifested. The life of Moses will then form the background.

Indolence in Prayer

(Continued from page 4)

from his bed of grass, and soaring upwards, singing as he rises, and hopes to get to heaven, and climb above the clouds; but the poor bird was beaten back by the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest than it could recover by the liberation and frequent weighing of his wings, till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing, as if it had learned music and motion from an angel, as he passed sometime through the air, about his ministries below.

"So is the prayer of a good man. When his affairs have required business, . . . his duty met with infirmities of a man, . . . and the instrument became stronger than the prime agent, and raised a tempest, and overruled the man; and then his prayer was broken, and his thoughts were troubled, and his words went up towards a cloud, and his thoughts pulled them back again, and made them without intention; and the good man sighs for his infirmity, but must be content to lose his prayer; and he must recover it when . . . his spirit is becalmed, made even as the brow of Jesus, and smooth like the heart of God; and then it ascends to heaven upon the wings of a holy dove, and dwells with God, till it returns, like the useful bee, loaden with a blessing and the dew of heaven." ◆ ◆ ◆

The Witch Doctor's Town

(Continued from page 10)

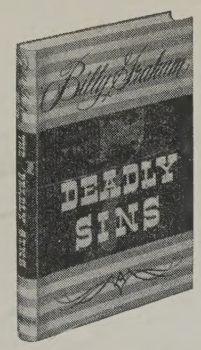
not Christians. Their little child had died quite suddenly, and as always someone was to blame for eating his spirit—a sort of witchcraft they believe in. Public opinion picked on the parents as the guilty ones. To clear themselves of the charge, they sent for Denkonkon, the most powerful fetish of the area.

A chicken was killed as a sacrifice and all the townspeople were called. They were all asked to eat a little of the chicken and swear one by one in the presence of Denkonkon that they had not killed the child. The Christians stood out against it, refusing to take part. One of them, a relative of the deceased, declared, "Even if I am charged with the child's death, I will not eat the meat!" As Paul told us the story he added, "The preaching of the gospel is really bearing fruit."

This Denkonkon fetish is just a long crooked bar, partly wood and partly iron, with yards and yards of white homespun thread wound around the middle of it. However, it is feared all over the district and is carried from place to place to help decide difficult questions. Of course its ownership brings large sums of money and valuable gifts for Denkonkon's supposed services.

Last year the owner lay dying. He wanted to pass his most valuable possession on to his only son, but the son had become a Christian a few weeks before and despite the promise of riches that the ownership of the fetish held out, he turned it down. The father reluctantly handed it to his own younger brother.

Pray for these who are now finding freedom in Christ Jesus.



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Thomas Jefferson, who wrote the first draft of the Declaration of Independence, built his home in Charlottesville, Virginia. It is unique in its many practical appointments, all designed by Jefferson himself.

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July 15-19

During her 75th anniversary year, Nyack Missionary College is holding a special pastors and alumni summer conference. Three outstanding speakers will contribute to the four-day conference.

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The conference begins on July 15 with registration at 4:00 P. M. and concludes with the noon meal on July 19.

In addition to the special lectures above, plans call for morning sessions for ladies. The main themes for these sessions are "The Pastor's Wife," "Visual Aids and Film Strips," "What to Make and How to Make It," "The Hobby Clubs and Daily Vacation Bible School."

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What Value Bible Training?

NO way has been found by which the value of Bible school training on the mission field can be measured. What does it mean to the student? How does the church in the place where he lives and works profit by his having devoted a few years to concentrated Bible study? Are his family and fellow villagers enabled to see the truth of God's revelation in terms they can understand?

Questions such as these prompted the principal of the women's Bible school in Khamgaon, India, to visit the homes of young women who had attended the Bible training school at any time. She found that about 50 per cent of the ninety-six former students who had been enrolled for one or two years since the school was reopened in 1948 are now in full-time service or are taking additional school work in preparation for this ministry.

What about the others who have settled into everyday village living? "Some have nice homes but most of them live in squalor and in the filth common in villages. They are completely surrounded by Hinduism." In many cases the former student may be the only Christian in a village. "Time after time we were encouraged and blessed as we sat in little mud huts hearing what God had done for and in these young women."

A recent graduate from Nargaon Bible school, which is coeducational, returned to his village expecting to continue farming. But first he had to establish his right to the land. Fellow villagers contested his claim on the grounds that as a Christian he had forfeited ownership rights to the family's holdings. His appeal to the constitution was upheld by the courts. During the week he manages his fields and on Sundays he preaches the message of redeeming love. Already there are a number of inquirers who have asked to be baptized. This student's academic record did not indicate that he was qualified for full-time service, but the Word of God is finding expression through him as he performs the ordinary tasks of a villager. As a result a new church is coming into being.

These examples furnish a partial answer to the question, "What value Bible training?"

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